

List of Schools in Midway

1862² School was first held in private
H.B.UM p 546 log homes in the "Upper" & "Lower"
Settlements separately -

It is possible the old Midway Brewery
was the next school - Church was held
in it and other town meetings

The first meeting house built in July
of 1862 (H.B.UM p. 546 - midpage). Sidney H.
Epperson had just been appointed to be
Presiding Elder in Snake Creek or Upper
Settlement on 26 June 1862. However, they
John Fausett & Samuel Thompson were sustained
the same day as his counselors. These 3 men
presided over both Upper & Lower Settlements
till 1864 when David Van Wagoner was
called to preside over the Lower Settlement
& Andrew Hamilton & David Wood as his
counselors.

In 1866 both settlements came together
to build the Midway Fort due to Indian
trouble. a townsite was first surveyed by
Sidney H. Epperson & John Huber on the Cape &
at the wall Wootton Sr & Mark Smith carried
the pegs. (H.B.UM p 546) They laid out a town square
Town
the
of
center
the
in

The next school was held in a
one-room log building inside
Fort Midway -

School & other meetings were reported
to have been held in the old Titling Office
of 1873 & the newer one of 1886

Nephi 17:31 we read of Israel in Moses' day that, 'According to his word he did destroy them; and according to his word he did lead them...' bringing them together *after* they had been 'destroyed,' i.e., scattered, and needed a leader. 'As one generation hath been destroyed among the Jews,' according to II Nephi 25:9, '... even so they have been destroyed from generation to generation according to their iniquities.' A complete slaughter of any one generation would of course be the end of their history altogether, but that is not what 'destroyed' means. . . .

"Only once in the Book of Mormon do we read of a case of annihilation, when we are specifically told that 'every living soul of the Ammonihabites was destroyed' (Alma 16:9) where not only the

Mormon was translated by the power of God. The Lord gave this same explanation when he said, "And gave him [Joseph Smith] power from on high, by the means which were before prepared, to translate the Book of Mormon." (D&C 20:8.) Joseph Smith bore the following testimony: "Through the medium of the Urim and Thummim I translated the record by the gift and power of God." (HC, 4:537.)

In Mormon 8:17 Moroni assured us that if there were faults in this record they were the faults of men. Nephi had said the same thing in 2 Nephi 33:1, 11. In each of these examples the faults or weaknesses had reference to their perceived inability to communicate in writing as fully as

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who has had the privilege of learning the Gospel of Jesus Christ from these two books, that can say that one is true, and the other is false. No Latter-day Saint, no man or woman, can say the Book of Mormon is true, and at the same time say that the Bible is untrue. If one be true, both are.' (Journal of Discourses, 1:38.)" (Daniel H. Ludlow, *A Companion to Your Study of the Book of Mormon*, p. 344.)

(49-4) Mormon 8:1-11. Were There Any Nephite Survivors After Cumorah?

"Are there not many Latter-day Saints who will insist that every American of pre-Columbian descent must be a Lamanite because, forsooth, there were once Nephites and Lamanites, and the Nephites were destroyed? Yet the Book of Mormon itself makes such an interpretation impossible. The Nephites were destroyed, we are told, but . . . what does the Book of Mormon mean by 'destroyed'? The word is to be taken, as are so many other key words in the book, in its primary and original sense: 'to unbuild; to separate violently into its constituent parts; to break up the structure.' To destroy is to wreck the

social structure but each individual is undone. In other instances the Lord promises that he will not utterly destroy the descendants of Lehi's youngest son, Joseph (II Ne. 3:3), or of Lemuel (id., 4:9), and even Nephi is told that God 'will not suffer that the Gentiles will utterly destroy the mixture of thy seed which are among thy brethren' (I Ne. 13:30), even though the promise and fulfillment were that the Nephites should be 'destroyed' (Eth. 8:21), and even though Moroni can say: 'there is none, save it be Lamanites.' (Ether 4:3.)" (Hugh Nibley, *Lehi in the Desert and the World of the Jaredites*, pp. 240-42.)

(49-5) Mormon 8:12-25. The Coming Forth of the Book of Mormon

This promise given by Moroni in verse 12 was also given by the Savior and is recorded in 3 Nephi 26:6-11. What did the Lord say we must do to receive "the greater things"?

Note how the Lord's commandment that no one was to use the plates to get gain was fulfilled in the life of Joseph Smith. During his third appearance Moroni told Joseph that Satan would tempt him to use the plates for the purpose of getting rich. (See Joseph Smith—History 1:46.) Later, when Joseph Smith went to the hill to obtain the plates, he was beset by conflicting emotions. The adversary sorely tempted him to desire the plates to relieve his family's poor financial situation. When the Prophet attempted to get the plates, he was forbidden to do so because, as Moroni stated, "You have not kept the commandments of the Lord." (As cited in Joseph Fielding Smith, *Essentials in Church History*, p. 49.) This lesson had a lasting impression on Joseph Smith as he more clearly saw how Satan was determined to stop the coming forth of this sacred record.

exhaustive information as to how the Book of Mormon would have liked to. (See Ether 12:23-25.)

What was the covenant in Mormon 8:23-25 that Moroni said the Lord would remember? (See Enos 1:16; D&C 10:46.)

(49-6) Mormon 8:26-41. What Conditions Will Prevail in the Days of the Restoration?

"After the death of Mormon, his son Moroni writes the last two chapters (chapters 8 and 9) in his father's book, the 'book of Mormon.' Moroni evidently intends at first that these chapters should conclude his father's record; therefore, he